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DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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STORIES OF ROBERT OWEN.

[THE following incidents in the life of the great English Socialist were communicated to us by one of his earliest disciples, who took part in the formation of the Manchester and Talford Coöperative School, out of which grew the Rochdale Pioneer and other Coöperative Associations, and who was for many years on terms of intimate acquaintance with his master, and still glows with the enthusiasm then kindled in him for social reörganization :]

ORIGIN OF THE TEN-HOUR SYSTEM.

John Fielding, Member of Parliament for Oldham, had expressed a desire to meet Robert Owen. Friends introduced them to each other at Manchester. After a little preliminary conversation Mr. Owen said to Mr. Fielding, "What business are you engaged in?" "I am a cotton manufacturer," replied Mr. Fielding. "How many spindles do you run?" inquired Mr. Owen. "So many thousands," said Mr. Fielding. "How many hands do you employ?" "Four or five thousand." "How many hours do you run your mills?" "Twelve and a-half." Mr. Owen then related to Mr. Fielding his own experience, in reducing the hours of work at New Lanark from thirteen to eleven, and then to ten, increasing his production with each reduction, until he had challenged any manufacturer in England to produce from an equal number of spindles as much with thirteen hours' work as he could with ten. After an hour's conversation or so, during which Mr. Fielding asked Mr. Owen many questions respecting the management of his New Lanark mills, Mr. Fielding declared that his mills should commence the next Monday morning running on ten hours' time. "Very good, very good," said Mr. Owen; "but say eight, say eight." "No," returned Mr. Fielding, "I can't yet say eight, but they shall commence with ten." "Very well," rejoined Mr. Owen; and then calling to him Mr. James Rigby (for the last twenty years of his life the companion of his labors and travels), he said: "Mr. Rigby, Mr. Fielding says his mills will commence running on ten hours next Monday morning; and now we must make this movement general. We must send lecturers into every town of Lancashire and Yorkshire advocating the ten hours' system. And it must be a part of their duty to circulate wherever they go petitions to the House of Commons, and to get everybody who is favorable to the measure to sign them. Mr. Fielding will present them." Then with an eye to immediate business, he added: "These lecturers must be paid a pound sterling a week, and subscriptions must be opened for this purpose. Mr. Fielding, how much do you say? And Mr. Klegg (another wealthy manufacturer who was present), how much do you say?" Thus Mr. Owen, dreamer and enthusiast as he was, grasped the whole situation at a glance, and in a very short time, a few hours at most, arranged a campaign that revolutionized the conditions of the manufacturing classes of England if not of the world. The lecturers were at once started on their mission, the masses aroused, the petitions obtained, presented to the House of Commons by Mr. Fielding, favorably received and acted upon; and the ten-hour law has been the law of England for manufacturers from that day to this.

ROBERT OWEN'S LAST SPEECH.

It was only five weeks before his death. Owen, then eighty-seven years old, was living in London. A Social Science Congress was in session at Liverpool; that Congress which years previously had been originated by Owen himself. He was then confined to his bed; but one day he said to Mr. Rigby: "I wish you to go to the railway station and hire a carriage for Liverpool." Mr. Rigby was astonished at the request, and flew to the physician for counsel. "Mr. Owen," said the physician, "must not go to Liverpool. He is dying, slowly dying." "Well," replied Mr. Rigby, "what shall I do? You know very well that when Mr. Owen has made up his mind to do a thing there is no stopping him." The physician answered: "You must persuade him not to go." But that was impossible, and so Mr. Rigby engaged a carriage; and the two set out for Liverpool, where Mr. Owen arrived quite exhausted. But in two days he revived so far that he was able to be carried up into the hall of the Social Science Congress on a litter borne by policemen. Prince Albert was in the chair, but vacated it; and Lord Brougham received with appropriate words of welcome the venerable founder of the Society. Mr. Owen soon arose and addressed the Congress for a few moments; and some who heard him, say he never spoke better; but his physical energies could not endure the strain; and he swooned back into the arms of Lord Brougham. He was soon borne from the hall on the same litter that brought him thither. This last speech of Robert Owen was then completed from his manuscript by Lord Brougham.

PHILANTHROPIC TO THE LAST.

Having recovered again, Mr. Owen said to Mr. Rigby: "You are to go to the railway station, and hire a carriage for Newtown in Wales"—his birthplace; for, be it remembered, the Owens are of Welsh descent. The last thirty miles of the journey had to be made by post-chaise, and they did not arrive at Newtown until midnight. Mr. Owen proposed to stop for awhile at the house of a certain doctor, who three-quarters of a century before had been a loved playmate. They drove to the house. Mr. Rigby aroused the inmates, and asked the old lady who came to the door, for the doctor, calling him by name. "He has been dead twenty years," was the reply. "Drive to the hotel, then," said Mr. Owen. They did so, and took lodgings as "Mr. James Rigby and an invalid friend." After a few days Mr. Owen inquired the state of trade and manufactures in the village, and was told that all kinds of business were dull, and that there was no little suffering among the population. Then he said to Mr. Rigby: "I wish you to ascertain from the records of the village how many women and girls there are in the place." Mr. Rigby obtained the desired information. "Now," said Mr. Owen, "go and order so many pieces of flannel delivered here at the hotel." This, too, was done. "Now," said Mr. Owen, "I want you to announce that every woman and girl in town can have so many yards of flannel for a petticoat by calling here." This, too, was done: and the women and girls flocked to the hotel from all quarters, and received the promised flannel, wondering the while who their benefactor was. But his name was kept a secret until he made a second visit to the place after a return to London for a few days—this time "to leave his bones where he found them."

WELL DONE, QUEEN VICTORIA!

It is well known that Mr. Owen and the Duke of Kent were great friends. On one occasion the Duke made known to Owen that Princess Mary, a member of the English royal family, was in need of money, and wished to raise £12,000. Mr. Owen at once wrote a check for that amount, and did not even take the trouble to obtain proper legal guarantees. Not long after the Duke of Kent died. Documents were presented to the executors of his estate proving that he made application to Mr. Owen for £12,000, and that the latter drew a check for that amount, and that the check was duly paid. Still, as the matter had not been arranged according to due form of law, the executors did not consider themselves authorized to take cognizance of the debt. Consequently it was not paid during Mr. Owen's lifetime; but at his death his son, Robert Dale Owen, wrote to the Duke of Kent's daughter, then Queen Victoria, stating all the facts of the case, and inclosing the letter of her father requesting the loan, etc.; and in two or three days he received in reply a letter in the Queen's own handwriting, saying that she had only just learned of his father's death, expressing regret at the loss of so valuable a subject, and *inclosing a check covering the* £12,000 *and the accrued interest!*

METHODS OF SOCIAL SCIENCE.

From the "History of American Socialisms."

MR. BRISBANE does not affirm that Fourier's theory is right, but only that he has pointed out the right way to discover a right theory. This, if true, is certainly a valuable service. Fourier's way, according to Mr. Brisbane, was to work by deduction, instead of induction. He first discovered certain fundamental laws of the universe; how he discovered them we are not told; but probably by intuitive assumption, as nothing is said of induction or proof in connection with them; then from these laws he deduced his social theory, without recurrence to observation or experiment. This, according to Brisbane and Fourier, is the way that all future discoverers in Social Science must pursue. Is this the right way?

The leaders of modern science say that sound theories in astronomy and in every thing else are discovered by induction, and that deduction follows after, to apply and extend the principles established by induction. Let us hear one of them:

[From the Introduction to Youmans' New Chemistry.]

"The master minds of our race, by a course of toilsome research through thousands of years, gradually established the principles of mechanical force and motion. Facts were raised into generalities, and these into still higher generalizations, until at length the genius of NEWTON seized the great principle of attraction, which controls all bodies on the earth and in the heavens. He explained the mechanism and motions of the universe by the grandest induction of the human mind.

"The mighty principle thus established, now became the first step of the deductive method. Leverrier, in the solitude of his study, reasoning downward from the universal law through planetary perturbation, proclaimed the existence, place and dimensions of a new and hitherto unknown planet in our solar system. He then called upon the astronomer to verify his deduction by the telescope. The observation was immediately made, the planet was discovered, and the immortal prediction of science was literally fulfilled. Thus induction discovers principles, while deduction applies them.

"It is not by skillful conjecture that knowledge grows, or it would have ripened thousands of years ago. It was not till men had learned to submit their cherished speculations to the merciless and consuming ordeal of verification, that the great truths of nature began to be revealed. Kepler tells us that he made and rejected nineteen hypotheses of the motion of Mars

before he established the true doctrine that it moves in an ellipse.

"The ancient philosophers, disdaining nature, retired into the ideal world of pure meditation, and holding that the mind is the measure of the universe, they believed they could reason out all truths from the depths of the soul. They would not experiment: consequently they lacked the first conditions of science, which are observation, experiment and induction. Their mistake was perhaps natural, but it was an error that paralyzed the world. The first step of progress was impossible."

If Youmans points the right way, Fourier, instead of being the Kepler of Social Science, was evidently one of the "ancient philosophers."

We frankly avow that we are at issue with Mr. Brisbane on the main point that he makes for his master. We do not believe that cogitation without experiment is the right way to a true social theory. With us induction is first; deduction second; and verification by facts or the logic of events, always and every-where the supreme check on both. For the sake of this principle we have been studying and bringing to light the lessons of American Socialism. If Fourier and Brisbane are on the right track, we are on the wrong. Let science judge between us.

But Mr. Brisbane thinks that Social Science is exceptional in its nature, too "vast and complex" to get help from observation and experiment. All science is vast and complex, reaching out into the unfathomable; but Social Science seems to us exceptional, if at all, as the field that lies nearest home and most open to observation and experiment. It is not like astronomy, looking away into the inaccessible regions of the universe, but like navigation or war, commanding us at our peril to study it in the immediate presence of its facts.

We insist that God's appointed way for man to seek the truth in all departments, and above all in Social Science, which is really the science of righteousness, is to combine and alternate thinking with experiment and practice, and constantly submit all theories, whether obtained by scientific investigation or by intuition and inspiration, to the consuming ordeal of practical verification. This is the law established by all the experience of modern science, and the law that every loyal disciple of inspiration will affirm and submit to.

SOCIAL SCIENCE.

THE FOUNDATION ON WHICH IT SHOULD REST, AND THE METHOD OF ITS STUDY.

BY ALBERT BRISBANE.

V.

I HAVE now said more than sufficient to define my position—to show that the sole guide I follow and the sole authority I consult is LAWS:—those universal or cosmic Laws which underlie and determine the plan, order and harmony of creation. In them only do I believe, and in their name only do I speak; wherefore I reject all human opinion, speculation and theorizing as futile trash. Humanity has been deluded and blinded by it for thirty centuries; and to-day it knows no more of the social organization under which it should live, of its social destinies and of its own nature than it did when Thales and Pythagoras began to speculate in Ancient Greece.

In all our dealings with problems of a complex and abstract nature, it is only when supported by laws that we can be sure of our foundation.

I may be able to explain what I mean in a familiar manner by a comparison: Let the reader imagine himself in old Athens for a moment, in company with its greatest thinkers—say Plato and Aristotle. He asks them some questions concerning the planetary movements, their size, density, etc., and they undertake to answer him. Now is it not certain, that, with all their carefully elaborated theories and opinions, the most they could say would be but futile speculation? How could they answer such questions without a knowledge of the law of Gravitation discovered some 2200 years later?

It is precisely the same to-day in Social Science, the abstruse and difficult problems which it is impossible to solve without a knowledge of the laws of Organization and Order in nature. Social Science is not an Inductive science. It can not be discovered and constituted by the study of social facts and data and then rising to generalizations. It must be arrived at and created by deduction—deduction from the organic laws of the cosmos, as has been astronomy from the laws that govern in that realm.

In endeavoring to give the reader some idea of the system of laws to which I refer, a few preliminary remarks as regards the methods available in the study of the sciences are necessary. As regards the Method of their study and elaboration the sciences may be divided into two great classes:

First Class, the physical or material sciences—those in which Observation, Experiment and Experience can lend their aid to Reason. Here the *Inductive Method* is employed and through it important results attained. Cuvier, for example, created the science of zoology with this method mainly; using deduction only when he had laid a foundation by induction. One branch of astronomy belongs also to this first class, Copernicus, *by comparative reasoning aided by observation*, discovered the earth's revolution around the sun. The important conquests in botany, zoology, chemistry, physiology, etc., are all due to observation and reasoning systematically prosecuted.

The sciences of the Second Class, the abstract and complex,—the invisible and intangible, so to speak,—are those in which the observation of the senses can not aid reason. Among them are sociology, psychology, the higher branches of the physical sciences, in which principles and order are to be studied, and the cosmic plan and organization. In astronomy, for instance, we can observe through the telescope the slight deviation of Uranus from his elliptical orbit, but we can not determine the cause of such deviation without a knowledge of the governing law. We see the great nebulæ and we may speculate on the generation of worlds in them; but all that can be arrived at as yet, is simply guess work. We can know really nothing certain on the subject until we shall have discovered the *law of universal generation.**

As to Sociology, it can not be created until the laws of classification and organization in nature are discovered. It is one with Psychology—the External of which the latter is the Internal—the body of which that is the Soul. Now the soul is a whole, composed of a certain number and variety of spiritual or psychical forces; and in order to establish Institutions with their customs and regulations adapted to these forces, we must discover their *modes of action* and the laws governing them. We must at the same time, as counter-aid, discover the laws of organization in nature (in which I include those of distribution, classification, combination and arrangement), and frame our social institutions by deduction from them. As well undertake to solve the most intricate problems in astronomy without the aid of laws as to attempt to solve those of sociology without a corresponding Method.

These laws, it is true, must first be discovered and verified in spheres where Observation is available, *i. e.*, in the material, visible spheres around us. Then, going from the known to the unknown, Reason will be able with their aid to penetrate invisible spheres. Newton reflected first on the fall of a stone (an apple, as it is popularly called) to the earth; then on the relative fall of the moon by its deflection from a straight line, and thus finally arrived at the law of gravitation; which, when once verified, he was able to apply to all problems of material movement.

I have thus briefly endeavored to give the reader an idea of the two great classes of sciences and to show the distinction to be observed in the methods of their study. In the elaboration of the one, Induction is used, aided by Observation; in the other Deduction, aided by laws. As sociology belongs to the second class, the first work of the sociologists of to-day, it seems to me, if they would achieve any real progress—is to set themselves to work to *discover, formulate, systematize and reduce to a body*, THE LAWS OF UNIVERSAL ORGANIZATION, ORDER, AND HARMONY IN THE COSMOS.

I would present this proposition to the intelligent student of sociology, and then leave him free to decide for himself. It is not my purpose to speculate and dogmatize arbitrarily. It is undeniably admitted that in certain scientific realms nothing can be done without the light and guidance of Laws. By indications and analogies which I consider unmistakable, I hold that sociology belongs to those realms. If I can bring the earnest student of the science to accept this position, I shall, I believe, aid him in placing himself on a firm foundation, and in avoiding all the wild and specious speculations now set forth (some of them dressed up in ample scientific garments), the effect of which is merely to mystify and delude those who are novices on the subject. If I could inspire the young beginner with a thorough distrust of all authority in Social Science, and furnish him a standard of truth by which to judge the soundness and reliability of every social theory put forth, I should feel that I had accomplished an important work. Well do I remember how I was deluded in my early seeking by the confident assumptions and assertions of thinkers then in vogue. Although possessed of much natural distrust I had no intellectual arms with which to defend myself.

Now when Comte speaks of his "Law of the Three Stages," and his method of study, as if they were the mathematical truth, he impresses half the scientific men of our day with the positiveness of his philosophy. And yet his "Law" can be demonstrated to be false—false at the bottom, although there is a correspondence to the reality—while his method is limited and misleading. Mr. Spencer is also deluding numbers with his speculations on sociology and psychology—speculations which he deduces from the fragment of a single great Law. But he supports them with such an array of apparent scientific data, although presenting really only vague generalizations, that they can be easily accepted, and he secures for them a wide endorsement.

Against all this fragmentary, superficial theorizing of the 19th century on methods of study and on sociology, the student should be warily guarded.

What of Fourier, it will be urged, the man whose theory you so long upheld and propagated, what judgment have you to pass on him? I answer frankly that, after the most thorough analysis I have been able to make, I am convinced that he was the discoverer of certain important branches of the great Law of universal Organization. He missed the law of universal Development or Evolution which he did not comprehend, and he overlooked other Laws which, perhaps he did not seek for. But he made brilliant deductions from the Laws he did employ, as for example his system of education—a sublime masterpiece—also his theory of the organization of labor. Fourier it must be admitted made some erroneous deductions as well, but they at least had the merit of being *deductions*, not speculations and arbitrary theories of his own. Fourier, like all finite minds, is to be studied with caution and distrust, but he can not be measured by the superficial common sense of our day, and its rubbish of false theories and opinions. He holds in Social Science, as I have said, the position held by Kepler in Astronomy—that of the *first* discoverer and interpreter of *Laws*. He has laid the foundation and shown the way. The science remains to be completed by being made mathematically deductive from adequate laws in all its departments.

(*To be continued*).

*I will venture to assert (from certain telescopic observations now possessed) that the current nebular theory will turn out an empty speculation. It is doomed some day to take its place among the multitude of bareless fancies indulged in by Reason in the absence of Law.

Erratum.—In Mr. Brisbane's 4th Article (Am. So. p. 50, Feb. 15) read *perceiving* instead of *conceiving* in the second sentence of the 4th paragraph.

"*UTOPIA, OR THE HAPPY REPUBLIC.*'

A PHILOSOPHICAL ROMANCE.

"The Utopians wonder how any man should be so much taken with the glaring, doubtful lustre of a jewel or stone, that can look up to a star, or to the sun itself; or how any should value himself because his cloth is made of a finer thread; for how fine so ever that thread may be, it was once no better than the fleece of a sheep, and that sheep was a sheep still for all its wearing it. They wonder much to hear that gold, which in itself is so useless a thing, should be every-where so much esteemed that even man, for whom it was made, and by whom it has its value, should yet be thought of less value than it is; so that a man of lead who has no more sense than a log of wood, and is as bad as he is foolish, should have many wise and good men serving him only because he has a great heap of that metal; and if it should so happen that by some accident, or trick of law, which does sometimes produce as great changes as chance itself, all this wealth should pass from the master to the meanest varlet of his whole family, he himself would very soon become one of his servants, as if he were a thing that belonged to his wealth, and so were bound to follow his fortune. But they do much more admire and detest their folly who, when they see a rich man, though they neither owe him any thing, nor are in any sort obnoxious to him, yet merely because he is rich, they give him little less than divine honors; even though they know him to be so covetous and base-minded that, notwithstanding all his wealth, he will not part with one farthing of it to them as long as he lives.

"These and such like notions have that people drunk in, partly from their education, being bred in a country whose customs and constitutions are very opposite to all such foolish maxims; and partly from their learning and studies. For, though there are but few in any town that are excused from labor so that they may give themselves wholly to their studies, these being only such persons as discover from their childhood an extraordinary capacity and disposition for letters, yet their children and a great part of the nation, both men and women, are taught to spend those hours in which they are not obliged to work in reading, and this they do their whole life long.

"They have all their learning in their own tongue; which

is both a copious and pleasant language, and in which a man can fully express his mind; it runs over a great tract of many countries, but is not equally pure in all places; they have never so much as heard of the names of any of those philosophers that are so famous in these parts of the world before we went among them; and yet they had made the same discoveries that the Greeks had done, both in music, logic, arithmetic, and geometry. But as they are equal to the ancient philosophers almost in all things, so they far exceed our modern logicians, for they have never yet fallen upon the barbarous niceties that our youth are forced to learn in those trifling logical schools that are among us; and they are so far from minding chimeras and fantastical images made in the mind, that none of them could comprehend what we meant when we talked to them of a man in the abstract as common to all men in particular (so that though we spoke of him as a thing that we could point at with our fingers, yet none of them could perceive him), and yet distinct from every one, as if he were some monstrous colossus or giant. Yet for all this ignorance of these empty notions, they knew astronomy, and all the motions of the orbs exactly; and they have many instruments, well contrived and divided, by which they do very accurately compute the course and positions of the sun, moon, and stars. But for the cheat of divining by the stars, and by their oppositions or conjunctions, it has not so much as entered into their thoughts. They have a particular sagacity, founded on much observation, of judging of the weather, by which they know when they may look for rain, wind, or other alterations in the air. But as to the philosophy of those things, and the causes of the saltness of the sea, and of its ebbing and flowing, and of the origin and nature both of the heavens and the earth, they dispute of them partly as our ancient philosophers have done, and partly upon some new hypothesis in which, as they differ from them, so they do not in all things agree among themselves.

"As for moral philosophy, they have the same disputes among them that we have here; they examine what things are properly good, both for the body and the mind; and whether any outward thing can be calculated truly good, or if that term belongs only to the endowments of the mind. They inquire likewise into the nature of virtue and pleasure; but their chief dispute is concerning the happiness of a man, and wherein it consists, whether in some one thing, or in a great many? They seem indeed more inclinable to that opinion that places, if not the whole, yet the chief part of a man's happiness in pleasure; and which may seem more strange, they make use of arguments even from religion, notwithstanding its severity and roughness, for the support of that opinion that is so indulgent to pleasure; for they never dispute concerning happiness without fetching some arguments from the principles of religion as well as from natural reason, since without the former, they reckon that all our inquiries after happiness must be but conjectural and defective.

"Those principles of their religion are, that the soul of man is immortal, and that God of his goodness has designed that it should be happy; and that he has therefore appointed rewards for good and virtuous actions, and punishments for vice, to be distributed after this life. And though these principles of religion are conveyed down among them by tradition, they think that even reason itself determines a man to believe and acknowledge them; and they freely confess, that if these were taken away, no man would be so insensible as not to seek after pleasure by all manner of ways, lawful or unlawful, using only this caution, that a lesser pleasure might not stand in the way of a greater, and that no pleasure ought to be pursued that should draw a great deal of pain after it; for they think it the maddest thing in the world to pursue virtue, that is a sour and difficult thing; and not only to renounce the pleasures of life, but willingly to undergo much pain and trouble, if a man has no prospect of a reward. And what reward can there be for one that has passed his whole life, not only without pleasure but in pain, if there is nothing to be expected after death? Yet they do not place happiness in all sorts of pleasures, but only in those that in themselves are good and honest; for whereas there is a party among them that places happiness in bare virtue, others think that our natures are conducted by virtue to happiness, as that which is the chief good of man. They define virtue thus: that it is a living according to nature, and think that we are made by God for that end. They do believe that a man does then follow the dictates of nature, when he pursues or avoids things according to the direction of reason. They say that the first dictate of reason is, the kindling in us a love and reverence for the Divine Majesty, to whom we owe both all that we have, and all that we can ever hope for. In the next place, reason directs us to keep our minds as free of passion, and as cheerful as we can; and that we should consider ourselves as bound by the ties of good-nature and humanity, to use our utmost endeavors to help forward the happiness of all other persons; for there was never any man that was such a morose and severe pursuer of virtue, and such an enemy to pleasure, that though he set hard rules to men, to undergo much pain, many watchings and other rigors, yet did not at the same time advise them to do all they could in order to the relieving and easing such people as were miserable; and did not represent it as a mark of a laudable temper, that it was gentle and good-natured: and they infer from thence, that if a man ought to advance the welfare and comfort of the rest of mankind, there being no virtue more proper and peculiar to our nature than to ease the miseries of others, to free them from trouble and anxiety in furnishing them with the comforts of life that consist in pleasure; nature does much more vigorously lead him to do all this for himself. A life of pleasure is either a real evil, and in that case we ought not only not to assist others in their pursuit of it, but on the contrary, to keep them from it all we can, as from that which is hurtful and deadly to them; or, if it is a good thing, so that we not only may, but ought to help others to it, why then ought not a man to begin with himself? Since no man can be more bound to look after the good of another than after his own; for nature can not direct us to be good and kind to others, and yet at the same time to be unmerciful and cruel to ourselves. Thus as they define virtue to be a living according to nature, so they reckon that nature sets all people on to seek after pleasure as the end of all they do."

(*To be continued*).

IS COMMUNISM MEANS OR END?

Waveland, Pottawattomie Co., Iowa, Feb. 4, 1877.

EDITOR AMERICAN SOCIALIST:—Your correspondent, (G. B. Hickcox) of Brush Creek, Kansas, in your issue of the 18th ult., comments a little on a passage from an article of mine, which appeared in a previous number: in reply to which, with your permission, I would like to make a few desultory remarks.

The passage he chooses for his text from my article is, "*What can I do? How am I to do any thing in advancing this grand idea?*" Now this *was* said in regard to Communism, but was *not* said intentionally as if Communism were an *end* instead of a *means*, as he represents. I can not imagine any thing in this world being other than a *means*. Is not even *interior unfoldment*, which he insists upon so much, a means to an end?

I think Communism *is* what your correspondent thinks it *may be*, "*the highest form of social life;*" and, "means" or "end," I believe it is a form of life worth striving for, and seeking counsel on earnestly. If, in seeking counsel of my Communistic friends through your columns, I have revealed my insufficiency, as your correspondent from Kansas insinuates, I comfort myself with the reflection, that many of earth's great and wise men, have taken counsel of their fellows. Moses took counsel of his father-in-law, Jethro, as to the best means of advancing his Communistic ideas in relation to the Jews. Saul of Tarsus cried "Lord, what wilt thou have me to do," and gladly accepted God's reply through his fellow mortal, Ananias. What a pity it is, that the inward development of these famous men should have been so defective as to cause them so to feel their weakness, and reveal it too in thus calling for aid! The elements of their natures could not have reached that "perfect equipoise" which our Kansas friend seems to consider so essential to "real happiness, final and perpetual."

Your correspondent cites the case of Christ choosing poor men as his disciples, as proof that poverty is a condition favorable to interior unfoldment. But he seems to forget the fact that these same disciples to whom the Master said "Ye are the light of the world," were so "undeveloped" inwardly, as to submit rather "passively to a ruling mind," and to have revealed their "insufficiency" in various ways. In fact, Christ seemed to consider, not self-sufficiency, but the opposite quality, *humility* as a recommendation for those who would become either "teachers" or scholars, in his school. The common people heard him gladly. Not the righteous, but sinners he called to repentance. Little children, were his models. The publican that cried, "Lord be merciful to me a sinner!" was commended by him, in preference to the "personally developed" Pharisee. "Except," said he "ye be converted and become as,' (not self-sufficient men, but) "little children, ye can not enter my community."

"Identification with God,"—so writes your correspondent—"is certainly the true end of all experience: and thus reaches far beyond mere Communism. About our future "identification with God" I am not posted; but with our present standing in that respect, I am inclined to think that Tennyson is about right when he says:

"Man is not as God;
But then most God-like being *most a man.*"

If this is the kind of "identification with God" that our friend means, I am with him. And that this is more than Communism I will grant. And I believe too, as he does, that the conditions most conducive to the attainment of this end, are perhaps questionable. But I do not agree with him that I "seem to think" that "poverty" is the "great obstruction" in my case to that end. Nay, I bless God that I have been poor. I look upon poverty as one of the schoolmasters that has brought me to Christ. Riches would, in all probability, have blinded my eyes to the truth of Christ's gospel of love. Is it not as true now as it ever was, that they that have riches hardly ever become Communists? Why I now give poverty the cold shoulder, is, that having come to a knowledge of the truth thereby, I would fain do as Paul did with his schoolmaster the law—remain no longer under his tutorship. For the cares—*not of riches* in my case—but of poverty, "crowd the mind and block the avenues, through which spiritual ideas must come forth to the light," and thus prevent me from letting my light shine forth unrestrained from the depths of my own lustre before men; or in the words of the text, prevents me from "*aiding*," as I otherwise would, in "advancing the grand idea" of Christian Communism.

That Christ found poor people more susceptible to his unmammonitish teachings, is not at all surprising. And for this cause he considered poverty a favorable condition out of which to choose his "instruments for the spiritual elevation of the world." But nevertheless we are told, that he once looked upon a certain rich man and loved him. He loved him we suppose because, rich as he was, he possessed that humble and inquiring spirit which, whether the result of a "defective inward development" or not, is verily a rare virtue among rich men. A spirit which Christ considered very essential in those who were to be teachers with him in the regeneration of mankind. I think that he would gladly have chosen his disciples from among the rich and great, if he had found there this "insufficient" childlike, inquiring spirit. That there *must* be a "*great many* such folks *before* there can be any Communism," I do not believe. I believe that Christ meant what he said, "where *two* or *three* are gathered together in my name, there will I be in the midst of them," to bless them and to do them good. It only takes *two* to form a Community, and it is better *formed*, in my opinion, with *two* than with a "*great many.*"

"A Community may resolve itself into a mutual admiration society as the best method of self-gratification, and have no ideas reaching out for identification with God, or for the elevation of mankind. Such a Community must be a failure."

So says your correspondent, and so say I. But, at the same time I say, that what is true in this respect of a Community, is also true of an isolated individual. An individual may make a "mutual admiration society" of himself, with no better motives than he ascribes to such a Community; or in other words, may love and glorify himself, as his best method of self-gratification. Such an individual "must be a failure" as surely as such a Community. Therefore, I suppose that even the "interior unfoldment" of the individual, may itself "obstruct" true "spiritual development." That we are prone to look too much "outside of ourselves and too little inside" is strikingly true. But is there not danger also if we adopt the reverse course and look too much "inside of ourselves?" I think there is much danger in either course, but more especially in the latter. "Borrowed light" may be for aught I know "at a discount" among the "spirits of light," but with us it is not so. Heaven has lent us lamps and oil; our duty is to keep them trimmed and burning. And the light they give forth should not be confined within the narrow limits of our individual "half bushels," but should be allowed to shine forth unrestricted, that it may give light to all that are within reach of its illuminating powers, however feeble. In this way the light that we lack in ourselves will be in a measure supplied by others; thus fullfilling the law of Christ, "As ye would that men should do to you, do ye even so to them," which is Communism, not individualism. It is also in accordance with the generally recognized, underlying principle of all good government; that of securing the "greatest good to the greatest number."

I could say a great deal more, in my own poor way, on the dangers connected with our looking too much inside of ourselves for happiness; but others have spoken more wisely on that point than I can. And to those of your numerous readers who feel a desire to learn more about it, I could not do better than to refer them to your little book entitled "MUTUAL CRITICISM" page 59, where is given as an illustration, the criticism of "A." The extract there given from Mr. Noyes's "Home-Talks" is, like all his talks, good, and to the point. Hear him: "All private interests have their day; but they are limited in their nature, and will last only so long as they are profitable to the great public interest. If we have any interests separate from the public interest, we may be assured that God has made no arrangements for their satisfaction; but so far as we have iden-

tified ourselves with the public interest, success and prosperity are insured to us for time and eternity. Governmental arrangements are every-where made to prosper the agents of that interest. The actual *couriers of heaven* will find *relays* of horses waiting for them in all directions; but persons who travel for their own objects must get along as best they can; possibly they may have to go on foot." Very sincerely thine,

W. A. Pratt.

AMERICAN SOCIALIST.

THURSDAY, FEBRUARY 22, 1877.

BRISBANE AND FOURIER.

Another interesting letter from Mr. Brisbane will be found on the 3d column of this page.

It should be understood that the little editorials which we fling out occasionally in his pathway are not intended to be systematic answers to his discourses. We have committed the business of commenting on his series to other hands, whose work will be reserved till he finishes. Our paragraphs may be regarded as editorial notices, calling attention to his labors.

We are pleased to see that Mr. Brisbane distinctly admits in his present letter, and also in his article on another page, the fallibility of Fourier, and regards some of his discoveries as imperfect and some of his deductions as erroneous. According to our recollection it was difficult to get such admissions from staunch Fourierites in old times.

Mr. Brisbane understands the value of reïteration. His doctrine that Social Science is not to be pursued in the hum-drum way of observation and experiment, but by deduction from great laws, will not fail to be beat into us for want of hammering. For our part we accept the doctrine heartily. *After* the great laws have been discovered, we have nothing to do but to deduce from them. But our trouble is about the discovery of the laws. Have they been found? Is there any way to find them but by observation and experiment? Newton discovered the law of gravitation, not by intuition or analogy, but by a rigid process of induction from observation and experiment, and left the process on record so that we can discover the law as he did, and can not help seeing its truth. But we have never found, in all our reading of Fourier, any such recorded process that compels us to see the truth of his theory of attraction, or of his classification of the passions. We wait with some impatience for Mr. Brisbane's exposition of that process, and pledge ourselves to go all lengths with him in the business of deduction, after this indispensable induction is satisfactorily brought home to us. Till then we have no infallible law for our teacher, and can not help regarding Messrs. Fourier and Brisbane as putting their assertions in the place of the law, and trying to be our teachers, notwithstanding their disclaimers.

NEW YORK EIGHTY YEARS AGO.

Some unknown friend has sent us from Paris an old French map of New York, Pennsylvania and New Jersey, with parts of Vermont, Massachusetts and Connecticut on the east, Ohio on the west, and Canada on the north. This old map bears date 1798. It is carefully drawn and shows the condition of the country, as regards settlements and roads, as it was just after we had achieved our national independence. Without some such reminder as this we should hardly realize how much the country has changed in the last eighty years. The settlements on the Hudson are many of them set down as they stand to-day; but starting west from Albany, very few of the flourishing cities and towns which now mark the route of the N. Y. Central railroad are recorded. Following the old turnpike highway west we read the names Schenectady, Fort Johnson, Fort Hunter, "Canajohary," Mohawk, German Flats, "Schuyler or Utica," "Ft. Stenwick or Rome," "Oneida Cassle," "Onondaga Cassle," "Scipio," Geneva, and "Canandarque;" from which point the road turns north to "Bundagut Bay" or Lake Ontario. This road does not cross the Genesee River, and from the point where it leaves "Canandarque," no road is indicated going west to "Buffaloe." The region from Oneida Lake south to Oxford and from Utica west to Seneca Lake was laid off in squares and is called on this map the "Concession Militaire." All of New York west of the Genesee River, and the northwestern part of Pennsylvania, was a great unbroken wilderness. Ohio is set down as the "Connecticut Reserve, conceded to the families who had been ruined during the War of Independence." This was the condition of the country in the infancy of some persons now living!

We took this old map to Mr. Sewell Newhouse, of "Steel-Trap" fame—he whom Hepworth Dixon dubbed "The Canadian Trapper"—and listened to the reminiscences which it called up in his mind. He told us of the heavy travel on the Albany turnpike road before the Central Railroad, or even the Erie Canal was built; of the long caravans of huge, wide-tired wagons, loaded with merchandise and each drawn by ten horses, which went past his father's house in "Oneida Cassle," sometimes as many as forty of these wagons closely following one another; how frequently the more rapid passenger stages passed, six of them being occasionally seen at once; how the roads were so bad in places that the driver and his passengers were obliged to dismount and pry the stage-coach out of the mud with fence rails; how one of these passengers was heard to declare that while he was willing to pay his fare and then go afoot, he was resolved that he would no longer carry a fence rail on his back. Mr. Newhouse further told us how the lakes and streams of this region were then teeming with salmon weighing twenty and thirty pounds each, and with speckled trout weighing often four and five pounds; of the doings of the red men; how he could then shoot all the game he could carry in a short day's hunt; and as he warmed to these old memories he said, "Ah, I would like to live my life over again from the age of fifteen. You could not find a more interesting sight than to behold the country as it was then."

It was interesting, no doubt, but we are inclined to think it is improved by the subsequent civilization.

The sender of this map has our thanks.

Thinking people are looking round for some new way of disposing of the dead. Perhaps they would be pleased to hear what the Shakers have to say on the subject. Cremation offers to supersede the nuisance of graveyards by virtually *annihilating* human remains. The following communication, carefully read—especially the last paragraph—shows how to *utilize* them. It suggests the conundrum: Which is the best memorial of a departed friend—a stone, a handful of ashes, or a living tree?

SHAKER BURIALS.

Mt. Lebanon, Feb. 19, 1877.

Editor American Socialist:—The world buy Shaker brooms, wear Shaker bonnets, plant Shaker garden-seeds—why not adopt the Shaker form of Burials? Do the general public know how simply and sensibly these people bury their dead? They are like Socrates, to his friend Crito, who was anxious as to his disposal, after he had drunk the hemlock—"Do what you like with me Crito, if you can catch me."

The Shakers do not, for a moment, think of being put into a grave, nor of putting their friends into the cold, cold ground. Once out of the body, they are gone whence no traveler ever returns into the gross elements of an earthly body. Shaker burials are plain—plain all through. The boards of the well-made coffin are *plained*—nothing more. A plain white cloth is thrown over it. Through a window, near the head of the coffin, friends can take a last look at the never-again-to-be-animated form and features. Truthful, kindly words are spoken of the departed, but still present spirit. Honest praise, to which all present can say Amen, may be given, and confirmed by candid, friendly criticism of faults and weaknesses, that others may notice to avoid. As all present know the departed like a well-read book, there is place for neither detraction nor flattery. Time and again, disembodied spirits attend and officiate at their own obsequies, to the edification and comfort of the survivors—thus, settling anew the ever occurring question—"If a man die, shall he live again?"

Godly sorrow there may be—often is—but no mourning as the children of this world mourn. Has the life of the departed been widely known—and well spent, a spirit of heavenly triumph and pure rejoicing oftimes pervades the whole assembly. "Not he that putteth on, but he that putteth *off* the harness, may rightfully boast."

Thus the Shakers love, and thus they live their quaint, quiet, simple and practical lives—and thus do they bury their dead *out* of their sight, not *into* sight, by making ostentatious manifestations of love to them, and sorrow at their demise which they do not feel. The popular custom of exhibiting and measuring private grief by the length of the cortege and costliness of the casket and its appurtenances, making a public show that the public knows is a huge falsehood, would be more honored in the breach than in the observance. Would it not be better to care more for the living and rather neglect the inanimate forms than to let the living suffer, and then bestow such abundant honor upon an insensible, unappreciative dead body?

What a relief it would be to the poor and middling classes to have Shaker Burials to become as popular as Shaker brooms, bonnets and garden-seeds. Often, we are informed of families reduced to real poverty, by the exhaustive sickness of the house-band, nursing and Doctor's bills, supplemented by an expensive, senseless, mocking funeral that the friends are not at all able to bear. Sometimes debts are thus contracted.

Who, among the leaders of fashion, will inaugurate a new era in Burials?

The Jews, under Moses, instead of putting up costly monuments to attract visitors to their graves, put up signs to warn the unwary traveler that a dead body lay there, which, as they could not touch before burial, neither could they walk over, afterward, and remain undefiled. The Lord deposited the bodies of Moses, Elias and Jesus, "no man knoweth where unto this day." Those were simple funerals. Dr. Schliemann would not unearth any large amount of treasures from *their* graves, should he find them, as he has those of the heroes of the Homeric age.

Barbarian chiefs, who have lived to their own selfhood, when they die, desire to have all they possess buried with them. Their wives must be burned, their slaves sacrificed, hecatombs of oxen be slain, and their most costly garments and precious treasures of gold, silver, stones and jewels, be buried with them. Thus their immediate friends are murdered and robbed, at their death, as they were oppressed and plundered in their lives—and some later generation exhumes *their* bones to obtain the property.

When the dead *Christian* requires a veneered mahogany, gold and silver-plated casket, carried to the cemetery with gaudy trappings, plumes and tassels, amid fashion-dressed, kid-gloved, hired mourners, well may the *finale* be a $10,000 monument, as evidence of their Pagan, Barbarian condition.

A communistic graveyard.

Set off a ten acre lot—more or less. Bury the bodies ten or twenty feet apart, according to the kind of timber you wish to raise. By every grave plant a tree. Thus will each generation bless its predecessors—each in its turn to be a blessing. F. W. Evans.

ANOTHER LETTER FROM MR. BRISBANE.

To the Editor of American Socialist:—I note your remarks in your issue of the 8th of Feb., entitled "Fourierism to the Front." Allow me to answer them briefly, not from any personal motive, but to state again, and perhaps more simply, certain views on Social Science which I believe important to young students in this field. You say:

"Mr. Brisbane, like all knight-errants of Fourierism, is eager for unlimited debate and allows no criticism to go unanswered."

In reply, let me say first that I am not the disciple of Fourier, or of any man; and, moreover, I am not a teacher of Social Science. To Fourier, I hold, in my own mind, the same relation that I hold to Newton. He is to me simply a *discoverer of Laws.* I accept the Law of gravitation discovered by Newton, and follow it, but not the man. I honor him for his great achievements, but he prevents me from being his disciple by giving me the *true teacher and master;* namely, the Law. Astronomers are not disciples of Copernicus, Kepler and Newton; and sociologists should not be disciples of Fourier, Comte or other thinkers in this field. The science is above the individual, who should be the servant. I do not, as I stand, pretend to be a teacher of Social Science. I have been laboring to discover those laws of Organization, Order, and Harmony in creation on which an exact Social Science is to be based, and thus prepare for the work of final elaboration. These Laws are the *intellectual tools and implements* with which the mind must work in creating this vast, complex and difficult Science. Comte had a few little, insufficient tools, and with them elaborated only a fantastic and valueless theory of social construction. Herbert Spencer is working with a single tool—the Law of Evolution. It is insufficient for the purpose designed, and he will be able to produce with it no complete plan of Social Organization. The law does not reach far enough. For my part, before I undertake the Herculean work, I want the instruments necessary thereto, and these I am endeavoring to prepare.

After due study of Fourier and a careful verification of his theory, I believe that he has discovered the law of *distribution and classification in Nature*—the most important law and guide in social construction. Taking

his labors as a whole, he has, I think, discovered a part of the organic laws of creation, of which the one just mentioned is the principal; others he has not, and others again he has imperfectly conceived. He has made some grand deductions from those he really did discover. His theory of the organization of labor and of education for example, are magnificent creations. He made, I hold, erroneous deductions from other laws imperfectly understood, and these are generally seized upon by critics, especially those incapable of comprehending the true and grand part of his theory.

Students of Social Science should not look to men as leaders and teachers; they should look to laws only. They should free themselves from all human opinions and authority, and seek their authority in those eternal laws of Nature which have their source in the wisdom of the universe. The law of gravitation offers us, in astronomy, a fine model to follow in Social Science. In astronomy we pay no attention to the opinions and speculations of men as regards its problems, such as future eclipses, the period of the return of a comet, or the causes of the secular variations of the moon. We take the great law mentioned as guide, and deduce from it. Human authority vanishes. Men in this science raised to exactness, leaving no room for speculation and private opinions, are too wise to accept the theories of any individual. In Social Science, still undeveloped, there is a wide field for incoherent speculation and guess-work, and men accept the wild doctrines of this or that thinker, as a few centuries ago they accepted similar doctrines in astronomy.

You remark further on: "We are satisfied Mr. Brisbane would impress his audience more usefully, if he did not make us all feel like pygmies, creeping around between the legs of his Colossus."

I should indeed feel mortified if I made any one feel like a pygmy. The Colossus I set up is nature's great system of laws. We may all feel proud to creep between its legs. That's what I have been doing for a long time past. I trust that I have at last got some idea of its feet.

You add: "It is too bad that after setting us all agoing too fast in his youth, he should drown us in self-contempt and discouragement in his old age."

I see no cause of discouragement in the views I take of the guide we are to follow, and the method of studying Social Science. On the contrary, it seems to me that there is reason for unbounded encouragement and hope. At length, after so many long ages of speculation, guessing, imagining and empty theorizing, we may hope to discover an absolute, infallible guide for our Reason. What greater boon can come to man than the possession of a perfect criterion of certainty, securing him a chart and compass with which to find his way in the abstruse sciences and especially Social Science, free from doubt, and confident of success! If the thinkers of our age clearly comprehended the simple truth I have presented: namely, that *deduction from universal laws* is the sole guide of the human mind in the realms of the abstract and complex sciences, which lie beyond the *reach of observation and experiment*, and of reasoning upon the data they furnish—they would at once set to work to discover the laws to which I refer, and success would soon follow.

Very truly,

A. Brisbane.

CORRESPONDENCE.

LETTER FROM A SHAKER.

Ayer, Mass., Feb. 12, 1877.

My Dear W. A. H.:—I really like the broad unsectarian tone of the Socialist. The grandest words of Jesus were, "The truth shall make you free." The truth was before Jesus, and he did not exhaust it; but contemplated greater works under its banner.

What is the triumph of a sect to the triumph of truth? Yet how often has it been bartered for a creed. When we are pleased to look back to the first Christian era, would it not be well to consider how Jesus, Peter, John and Paul would view it now, advanced as we apprehend they are? Would they look up or down to it from their now advanced standpoint? If they look up to it, and we with them, is it not a tacit admission of backsliding, retrograding? There is an opportunity now, as then, to be heroic for truth, and if the truth frees us from error, it may not from martyrdom. Our modern Pharisees have the same disposition to hunt heretics and make martyrs as their fathers had.

Communism has been the experience, object and aim of my whole life; and I more and more realize the need of the new faith as a necessary requisite for the new heavens. There must be suitable materials prepared in the natural state before they can come together without the sound of the harsh saw and the ponderous hammer. But every good has its birth of pain. The old feel the pangs, while the new cries and struggles for life. The rising sun is the prophecy, the setting sun is the fulfillment. Evolution is the order of creation. Let us not repine. Let us keep ever young. That is the experiment we should try. That is the problem before us.

Should I ever chance to be near one of your Societies, it would be a great pleasure to me to call and see—and learn of your manner of conducting Communal life. Moses learned of Jethro, and Jesus learned of the Samaritans; and may we not all learn, and light by each others candles and not strive to blow them out?

Wishing you all the joy that righteousness brings, I am ever with you for all truth.

Elijah Myrik.

Jerusalem, Va., February 14, 1877.

Editor American Socialist:—I send you $1.00 subscription for six months to your paper which please send to my address as given below.

I want to see whether you "have a hammer for construction, or a torch for burning." Many old worn-out theories of government, of morals and of religion, which have long ago run to seed and been forgotten in the East, are now being published and put out as something new here in America. I want to see if you are a prophet or a shallow pretender. America is now the *experimentum crucis* of the worlds. I want to see what you have put in the pot.

Yours,

Wm. B. Shands.

MOODY IN BOSTON.

A correspondent of the *Independent* gives a glowing account of the Revival in Boston. We cull a few passages:

"The religious community is profoundly stirred. We have never seen any thing like it since Mr. Finney's day. * * *

"The Tabernacle is filled three times a day. Many attend for the fun. Moody draws. One evening I took a seat far back. The sermon was upon Bartimeus and Zaccheus. The story offered many points to the preacher. He was very racy. The interview of Zaccheus with Bartimeus, after the latter's eyes were opened, and his surprise to learn that Jesus was 'in that part of the country,' the description of the suddenness of the publican's conversion—'in the tree, somewhere between the limbs and the ground'—and of the emphatic belief in Zaccheus' conversion among the 'business men,' when the restitution checks began to 'fly 'round Jericho,' convulsed the audience. Just before me sat an Irish gamin and a negro tramp. They swallowed every word and disturbed us all with their approval. I was afraid the preacher had lost his audience. But when he suddenly turned and closed with a most powerful appeal, the hall became as still as a forest. And when he called on all to bow their heads in silent prayer, the boys eating peanuts behind me, the tramp and the gamin bowed too. And when Mr. Sankey said 'keep your heads still bowed while I sing 'Knocking, Knocking, Who is there?' they obeyed, and no sound could be heard save low breathing and subdued sighs. My impression of Mr. Moody's power rises with every time I hear him. * * * *

"He has power in prayer. When some earnest man prays in the meetings, the 'Amens' come up from our Methodist brethren freely; but when Mr. Moody prays, they break out in volleys from every quarter of the house. He comes at once 'to the grips' with God. 'Ask for something when you pray,' he said this noon. A Scotch woman heard a minister make a long and voluble prayer. When he was about to close, she could stand it no longer and cried out: '*Ask* him for something.' His comments on the ask, seek, knock, in Luke, 11th chapter, were novel. 'If you don't get a blessing by *asking*, '*seek*' the reason why. It is in yourself. If you don't get by seeking, '*knock*.' * * * *

"Mr. Moody makes a great deal of restitution. Perhaps this is what leads James Freeman Clarke to approve his preaching so heartily and to claim that his success is due to his Unitarian training. His Calvinism surely was not learned at Northfield. A mechanic attending one of the meetings at which this subject was up, was struck with conviction. His wife noticed his distress when he went home to supper. She drew from him the cause. When he left Michigan some years ago, he had defrauded a man of $100. 'What are you going to do about it?' asked the simple-hearted wife. 'I was thinking,' he replied, 'that a little while ago we put $120 in the savings bank. I think of taking out $100 of it and sending it to the man I cheated, with a confession. She approved. He did it. Other cases are coming to light.

"The temperance work was opened a week ago. Mr. Moody's view is that God takes the appetite out of men, and that this is what we are to pray for. He has wonderful facts to sustain his view. Three men testified to-day that from the hour of their conversion—for one year, four years, and eight years respectively—they had had no desire for strong drink. An inquiry-meeting for drinking men followed the prayer-meeting. The room was crowded. The meeting was led by a drunkard converted at the Hippodrome. It was intensely earnest. The hymn, 'The Great Physician,' as they sung it, seemed a prolonged, agonized cry.

"A squalid old man asked to be prayed for; then another man; then a third. Then hands went up, till twenty-four were counted asking prayers that the appetite might be taken from them."

CO-OPERATIVE DAIRY FARMING.

A very remarkable instance of pastoral coöperation is given by Mr. Hill, the British Chargè d'Affaires at Munich, in his report on Bavaria. The Algau or mountain pasturage district, where this system is carried on is situated in the extreme south-western corner of the kingdom, and includes within it the "Galtalps," where only those cattle which give no milk are fed; the "Sownalps," depastured by the milch cows; and the valleys, where all the cattle remain during the winter months. At this time of the year the snows cover the mountains, and the beasts are kept almost constantly in stalls, and fed upon hay made in the valley pastures during the summer. As soon as the snows begin to melt the cattle are driven to the less lofty mountains, and thence in July and August to the higher ground, from which they return and take the lower hills on their way back to winter quarters. Meantime, of course, the rich grasses of the lowlands are being made into hay and the population are able to carry on their agricultural operations without directing much attention to the cattle, owing to the admirable scheme of coöperative labor which they have successfully introduced. Under this system the Alps themselves are commonly owned by the parishioners, and the use of them is enjoyed as of right by the parishioners in proportion to the amount of land which they possess in the valley. These parishioners appoint from time to time the "sewners" or cowkeepers, who are to take charge of the whole herd of cattle, and elect also an overseer, who has authority over the sewners. The produce in milk butter, and cheese, is sold *en bloc* for the benefit of the owners, who receive each out of the profit a sum calculated upon the productive capacities of cows he sends to the hills. The manner of arriving at this estimate is rather original. The owners go up on three days at the beginning, middle, and end of the season, when the milk is measured before them; each one of them is then entitled to claim until the next measuring day according to the produce of his cow or cows on the last day of inspection. The remaining duties jointly undertaken by the parish are the keeping up of roads, the manuring of the uplands, and the clearing of the pastures from stones, boulders and especially the bitter grasses which do so much injury to the milk. In many cases the people of a district combine to form an insurance club, which appoints a veterinary surgeon of its own from among the scientific men of Algau, who enjoy a high reputation in their profession, and are peculiarly skillful in their treatment.—*Coöperative News.*

A VILLAGE ON ICE.

In Saginaw Bay, Mich., there is a village built on the ice! It has no name and no government, but the inhabitants are all industrious and earn their own living. This village, to which a great deal of attention has lately been attracted, is built by the fishermen of the bay. The cold is so severe in that region that the bay is completely frozen over, interfering with the business of the fishers. To overcome this difficulty they have adopted a novel and ingenious plan. They have erected shanties on the ice and there they work and sleep. These shanties are built of strips of timber lined with thick building paper and are at least comfortable. They are fitted with a small stove and a small bedstead and are mounted on runners so that they can be moved from place to place. Already about three hundred buidings have been put up and the number is fast increasing. A hotel and a saloon are among the buildings. The manner of fishing is peculiar and very successful. A hole is first cut in the ice and a trap-door in the floor of the house covers it when not in use. The house is darkened and the fishing begins. The fisherman seats himself on a stool beside the hole and lowers a line with a herring attached into the water. The end of the line is made fast to the roof. A piece of lead four inches long is forced down the herring's throat and serves for a sinker. The fish coming around the bait are speared by the fishermen. The men are very accurate in their aim and rarely miss a fish. The water is so clear that the bottom of the bay can be seen. After dark a lamp with a reflector is used to give light. The best fishing is about four o'clock in the morning, and about four o'clock in the afternoon. The catch is principally pickerel, with a few white fish and some trout. An industrious fisherman with ordinary good luck will take from 80 to 100 pounds of fish daily. The fish sell from prices ranging from 4½ to 7 and 8 cents a pound, and it has been calculated that the gross receipts for the season will amount to about $135,000. The people engaged in fishing are mostly residents of Bay City, Wenona, and other towns on the bay. Some are from Canada, and a few from New York State.—*N. Y. Graphic.*

"———Your defects to know,
Make use of every friend and every foe."

—*Pope.*

A CHRISTMAS LECTURE;

BY J. H. NOYES.

Subject: The Ballad of John Gilpin.

First delivered in Oneida Community Hall.*

III.

THE wonderful simplicity and lowliness of the language of the Gilpin ballad is best seen in a thorough

VERBAL ANALYSIS.

A careful count of its words and syllables gives the following results :

Total number of words,	1488
Number of words of one syllable,	1237
Number of words of two syllables,	226
Number of words of three syllables,	25
Number of words of more than three syllables,	0
Percentage of words of one syllable to total number of words,	83
Percentage of words of two syllables to total number of words,	15
Percentage of words of three syllables to total number of words, less than	2.

For the sake of comparing Cowper's ballad with the writings of other notable authors on this point of syllabication, I have prepared a tabular statement of the results of eleven other investigations, conducted as in the first case, that is, by counting the words of a chapter or other passage of considerable length in each case, and ascertaining the proportions in hundredths, of the monosyllabic, dissyllabic and trisyllabic words, to the whole. I will mention only the percentages of words of *one syllable :*

The Gilpin Ballad has	83	per cent.
Shakespeare (two trials)	81	" "
Pilgrim's Progress	80	" "
Sermon on the Mount	79	" "
Robinson Crusoe	77	" "
Dickens (*Amer. Notes*)	75	" "
Webster (*B. H. Oration*)	73	" "
Addison (*Spectator*)	69	" "
Johnson (*Rambler*)	68	" "
N. Y. Tribune Editorial	66	" "
" *Graphic* "	66	" "
" *Herald* "	64	" "

It is thus seen that Cowper "beats all" for short words.

The very great preponderance of monosyllabic words in the Gilpin ballad will be seen more fully in the following analysis and classification of its *verses :*

In every verse two lines—the 1st and 3d—are composed of four Iambic feet each, and two lines—the 2d and 4th—are composed of three Iambic feet each, making a total of fourteen Iambic feet, or twenty-eight syllables to a verse. Now it is evident that if all the words in a verse were monosyllables, they would number twenty-eight, and that the nearer they come to this number the more monosyllables there are, and *vice versa.* The following is a statement of the number of words in each of the sixty-three verses of the ballad :

No verse has less than 20 words.

Three verses—the 1st, 34th and 36th—have 20 words each.

Six verses—the 3d, 15th, 20th, 43d, 54th and 61st—have 21 words each.

Six verses—the 4th, 5th, 13th, 41st, 57th and 59th—have 22 words each.

Fifteen verses—the 2d, 8th, 11th, 16th, 17th, 21st, 24th, 25th, 27th, 29th, 31st, 33d, 40th, 45th and 53d—have 23 words each.

Ten verses—the 6th, 12th, 18th, 19th, 26th, 30th, 32d, 37th, 52d and 58th—have 24 words each.

Fourteen verses—the 7th, 22d, 23d, 28th, 35th, 38th, 39th, 42d, 44th, 48th, 49th, 51st, 56th and 60th—have 25 words each.

Eight verses—the 9th, 10th, 14th, 46th, 47th, 50th, 55th and 63d—have 26 words each, *i e.*, have only two words each of more than one syllable.

One verse—the 62d—has 27 words, or only one less than the required number of syllables.

This last verse is a curiosity that will repay still more minute inspection. We will dissect it *literally, i. e.*, into letters, for the sake of seeing how small its 27 words are.

Its only two-syllable word is *again*, having only five letters; all the rest are words of one syllable, as follows :

One of six letters—*stopp'd.*

Two of five letters—*first* and *where.*

Three of four letters—*town, down* and *till.*

Twelve of three letters—*and, did, and, won, too, for, got, nor, had, got, did, get.*

Eight of two letters—*so, he, it, he, to, he, up, he.*

It seems incredible that such a lot of fine-chopped words should be packed into one little verse so as to make sense. But here they are :

And-so-he-did,-and-won-it-too,
For-he-got-first-to-town ;
Nor-stopp'd-till-where-he-had-got-up
He-did-again-get-down.

In conclusion of this verbal analysis I will add that the words of the Gilpin ballad are mostly of Saxon origin and nearly all familiar even to children. The nearest approach to Latin-English is in a few such words as *discern, performing, etc.* There is only one word ending in *tion—caution,* in verse 20th—and I have not been able to discover, upon the closest inspection, any word of pure Greek origin in the whole ballad.

The practical lesson from all this is old and obvious. I will sum it up and reinforce it by reciting a paragraph which I have found in a late number of the *New England Journal of Education,* under the caption,

USING BIG WORDS.

"Our best writers," says that journal, "use the most simple and direct language, and choose words of Teutonic rather than of Romanic origin. Mr. Marsh examined 30 of our most characteristic writers on this point, and found that Bryant has in his writings from 84 to 92 per cent. of Teutonic words; Browning 84 per cent.; Tennyson, 87 to 89 per cent.; Longfellow, 87 per cent.; and even Ruskin, although a critical writer on art, 73 to 84 per cent. Of early English writers, Chaucer used from 88 to 93 per cent. of home-born words: Shakespeare, 88 to 91 per cent.; Milton, 80 to 90 per cent. Our young "aspirants" will find their style, both in conversation and writing, improved in vigor and effectiveness by substituting short Saxon words wherever they can do so, for long words of Latin derivation. Richard Grant White says: 'If all foreign elements were taken away from our English tongue, its life and vigor would be unimpaired. We could live and love and hate and work and play and worship, and express all our wants and our feelings, tell tales and sing songs.'"

Of which wisdom, let us add, Cowper's Ballad of John Gilpin is probably the very best example.

We will now proceed to

A GENERAL ANALYSIS OF THE STORY.

The movement of the Gilpin drama is like that of an old-fashioned tune in two strains. The race from London to Ware is the first strain; the race from Ware back to London is the second strain. And each of these strains is sub-divided into two contrasting members—an introduction that is hilarious, and a sequel that is lugubrious. The hilarious division of the first part includes Mrs. Gilpin's proposal and arrangement of the party, John's ready acquiescence and affectionate gallantry, the starting of the chaise with its precious six, all agog and glad as never were folks before. This cheerful introduction extends to the 11th verse. Then begins the series of John's mishaps, growing worse and worse through the first race from London to Ware. This division extends to the middle of the 40th verse. Then the music changes back to cheerfulness. The horse stands still; the Calender lays down his pipe and comes out to the gate, amazed, but eager for the news; John's pleasant joke assures him that all is right; he returns the joke, equips his friend with a fresh hat and wig and invites him in to dinner; John is too plucky and gallant to submit to the impropriety of dining away from his wife, and turns resolutely to the journey back to Edmonton. This pleasantness extends to the 50th verse. Then begins the second race, which is like the first, but more aggravating. Gilpin loses hat and wig sooner than before, and instead of being treated like a sportsman riding a glorious race, he is pursued into London as a highway robber. His long tribulation, with its attendant absurdities and comicalities, reaches its climax at the 61st verse, and then follows, in the two last verses, a cheerful cadence or grand finale.

At the pivotal point between the first general division and the second, the poet throws in the notification,

——"Which brings me to
The *middle* of my song."

This is true of the subject-matter, but not of the number of verses. The middle stanza of the sixty-three would be the thirty-second; whereas the verse in which the notification occurs is the thirty-ninth. To be exact, thirty-nine and a-half verses go to the outward trip and twenty-three and a-half to the return.

There is of course nothing really tragical in the incidents of the story. That would spoil the fun. But the mishaps, skillfully kept down to the exact point below the tragical where they are most exciting, are "piteous to be seen" and wonderful to ponder. Let us rehearse them in their order under the title of

UNPLEASANTNESSES.

1. The untimely call of the three customers, just as Gilpin had got on his horse and was "in haste to ride" after the chaise, so as to be with the "precious six" at dinner.

2. The long time it took to suit the customers.

3. Mrs. Gilpin's leaving the wine behind.

4. The rush and scream of Betty just when John had got through waiting on his customers.

5. The trouble and delay of belting on the bottles and covering them with the long red cloak.

6. The trotting "which galled him in his seat."

7. The gallop
"In spite of curb and rein."

8. The desperate and uncomely necessity of stooping and grasping the mane.

9. The loss of hat and wig.

10. The loss of the long red cloak.

11. The discovery to "all people" of the stone bottles.

12. The uproar that ensued.

13. The development of the theory that John was running a race, which arose from the supposition that the bottles were weights, and which set all people bawling after him and prevented them from trying to stop his horse.

14. The superserviceable promptness of the turnpike-men in throwing their gates open, which, if they had been left closed, would have stopped the horse.

15. The breaking of the bottles, probably by striking together as Gilpin bowed himself on his horse in his agony.

16. The loss of the wine pouring down the horse's flanks into the road.

17. The continued display of the bottle-necks, causing people to persist in the pernicious theory of a race.

18. The ridiculous figure John made
"All through merrie Islington,"
which was one of the smart suburbs of London, where there were crowds to stare and laugh at him.

19. His splashing through the Wash at Edmonton, probably at the expense of a wetting.

20. The plaintive outcry of the Gilpins on the balcony, which only reminded him of the dinner he was losing.

21. The unexpected determination of the horse to gallop on to Ware.

22. Gilpin's fourteen miles further ride, "Out of breath and sore against his will."

23. A splashing of mud that he got somewhere on this first part of his trip; for the Calender said to him when he stopped,

"——let me scrape the *dirt* away
That hangs upon your face.

24. The braying of the ass which started the horse on the return race.

25. Gilpin's second loss of hat and wig
——"sooner than at first;"

26. The unlucky attempt of the post-boy, which frightened the horse instead of stopping him.

27. The post-boy's chase after Gilpin, which put the idea into the six gentlemen's heads, that he was a highwayman with the sheriff after him.

28. The hue and cry started by the gentlemen, which brought on the final rabble-chase, that howled and panted after Gilpin as he approached London, while the turnpike men, still persisting in the theory of a race, gave free course to pursued and pursuers.

Then let us consider carefully the *length* and the *time* of the whole journey, which must be regarded as one great comprehensive unpleasantness, made up as it was of a nearly continuous shaking, and chafing, and bowing down, and holding on, with anxiety and peril unspeakable. The round trip of forty-four miles could not have been run in less than four hours. Probably there were *five* hours of mortal agony. And the agony was "piled up" by the successive protractions and disappointments that occurred. It was an agony in three parts, rising one above another to the climax, thus :

1. Gilpin undoubtedly hoped and expected that his horse would let him off at Edmonton; but there was no stopping there.

2. Then he certainly considered the race ended at Ware; but that was only the "halfway pole."

3. Without getting off his horse, he had to endure a full repeat of all that he had suffered on the outward trip.

The agony was thus twice doubled; or rather, first *squared* and then *cubed!*

Finally let us reflect on the fact that Gilpin started for a nice dinner with wine, at a jolly gathering of his family and friends, but got in the place of these wedding-day luxuries, a *fast* that lasted at least seven hours in the middle of the day, and probably much longer. For it appears that when he passed Edmonton on the outward trip, the "precious six" had been there long enough to order dinner and have it ready and waiting till they were tired; which fact shows that Gilpin was detained at Cheapside a long time by the three customers and the work of belting on the bottles. His horse must have galloped the eight miles to the Bell within an hour; so that he would certainly have overtaken the heavily loaded, slow-going chaise if he had started any time within an hour after it. But as the chaise-party, after leisurely traveling and getting all ready at Edmonton, had waited for Gilpin and the wine till they were tired, it is evident that he did not start till some two or three hours after them. Supposing, then, that he first got on his horse and his mishaps commenced at 9 o'clock (as the general start was made in the "morning," according to the 9th verse), then three hours delay by the customers and bottles, and one hour of galloping to Edmonton, brought him to 1 o'clock; when he might well say, with all the hard work and hard shaking he had gone through, that he was not only tired but hungry, though it was but an early hour for dinner. And yet not less than four hours more of hard work and hard shaking were before him, without meat or drink, and, including his stop at the Calender's and the necessary delay of supper after he got home (his family being at Edmonton and Betty probably off pleasuring), his fast must have lasted through a pretty long day—say from 8 o'clock in the morning till five or six in the afternoon.

(*To be continued*).

* Copyright secured.

OTTO OF ROSES.

The most delicious of all perfumed essences is obtained by the simple distillation of rose leaves. In our climate, roses are not sufficiently highly scented to produce the properly odoriferous essence or oil; and all that the druggists can produce from rose leaves is rose water, which in fact is water slightly impregnated with the essence of oil, which is to a small degree, soluble in it. The most favorable country for the production of the most highly scented roses is the middle portion of European Turkey, at the base of the southern slope of the Balkan mountains, where the roses are grown in localities where they are protected against all winds except those from the south; and the flowers thus attain a luxuriance in perfume and growth as well as in size, of which those who have not visited these regions can hardly form any idea. The town of Kézanlik, situated in the province of that name, is the center of the field of cultivation and distillation, of the rose leaves. The leaves are gathered all over the province, which is forty miles long, and is watered by the river Thunga and the many mountain streams which discharge into the same, furnishing the water necessary for the distillation. To give an idea of the extent which this industry has attained, we need only say that there are in that province 128 different villages, of which the inhabitants are all employed in the culture of the beautiful flowers. These all live in peace together, Turks and Christians; and they prosper, having become wise by experience, finding that it is better to work than to waste time in religious or political quarrels. Almost all the country is occupied by rose plantations, and only a comparatively small portion is devoted to raising rye and barley, for the subsistence of the inhabitants and their cattle. The rose grows best on those parts of the slopes where the sun shines most, and which is the least northern in exposure. A light soil is best; and the planting is done during spring and autumn, in parallel ditches three inches deep and five feet apart. In these ditches shoots from old rose trees are laid; they must however, not be cut from the tree, but torn off, so that each shoot has some portion of the root or bark of the root adherent. They are then covered with earth mixed with a little manure. If the land is horizontal, and a mountain stream can be diverted so as to inundate it, this is done to hasten the growth; at the end of six months, shoots are seen coming up all along the furrows, and at the end of one year these shoots are three or four feet high, forming regular hedges. At the end of the second year, roses appear, but not in sufficient abundance for them to be gathered. The gathering is commenced in the third year, after which they produce largely, the hedges being, at the end of five years, six feet high. The bushes produce flowers until fifteen years old, when the field is worn out, and must be ploughed up. They do not prune the rose bushes at all as we do, but they cut off every year, in the late fall or winter, the dead branches. The great harvest commences about May 15, and lasts until June 5 or 10; the gathering is done daily in the morning before sunrise, and the distillation is finished before twelve noon, so as to have the benefit of all the freshness of the flowers, which is at once driven off by the heat of the day. In hot seasons, the roses open more rapidly, and the crop may last but for ten days; but in wet, cooler seasons, the progress is slower, and the crop may last for twenty-five days; but then the daily harvest is smaller in proportion, so that the final result is about the same. However, cool, slow weather is preferred, as it eases the daily labor. The stills used are of the roughest kind, and small; they hold from 200 to 240 pints of water, and are carried to the rose bushes to be filled. To 20 lbs. rose leaves, 160 pints of water are added; and the whole is distilled at a gentle heat until 20 pints of water are distilled off. This quantity contains nearly all the perfume of the leaves, which are then thrown away with the remaining water; and the still is again filled with 20 lbs. leaves and 160 pints water. This operation is repeated until all the leaves have been used. The water thus distilled off is a strong rose water; and the result of eight or ten distillations is put into a still and submitted to a second distillation, when a stronger rose water is obtained; so strong indeed, that it is unable to contain the essence in solution, and the latter floats on the top of the water. Experience has shown that, for every ounce of otto of roses, 3,000 lbs. of rose leaves are required. The total yearly production of eight districts, into which the 160 villages of the province of Kézanlik are divided, is on an average 3,500 lbs. of otto of roses, of which the district in which the capital is situated produces half. Some years ago, however, the bushes were exceptionally prolific. Thus, in 1866, 6,000 lbs. were produced; but in 1872 only 1,700 lbs. could be obtained. We ought to add that every rose farmer has his own stills for producing otto of roses immediately after picking the flowers; and thousands of industrious workers are thus occupied, earning in a single short twenty days the products of a year's labor, in preparing the soil, planting, and taking care of the growing plants. When the distillation is over, the farmers come from all parts of the provinces to the capital to sell their products, those who have large quantities selling directly in the great commercial centers, such as Constantinople and Adrianople. At present however, an enterprising firm in Kézanlik, considering the delay to which the trade with the last named cities is subject, and the chances of adulteration, have established a depot in Paris, France, from which this delicate and expensive perfume is now distributed over Europe and all the world.—

Sci. Amer. Supplement.

ITEMS OF NEWS.

HOME.

The builders of up-town New-York are somewhat active.

The partisan spirit: how hateful it is—in the other side.

Speckled trout from New Hampshire have been put into Tahoe.

The Boston and Maine Road say they can get along without the strikers.

The New Jersey Central Railroad has gone into the hands of a Receiver.

The United States has 9,484 more miles of railway than any other power in the world.

There is too much blue glass in this world, General Pleasanton: there always has been.

The "Brotherhood" of railroad engineers numbers 13,000. They have a fund of $300,000.

Vermont has at last ceded a piece of land to New York. It was not a New Hampshire Grant, though.

The Northampton bank-robbers have been arrested; one in New-York and two in Philadelphia.

Socialism is disturbing Germany; no wonder: the officering of the army is *Von* aristocratic affair.

The Grand Dukes Alexis and Constantine have been enjoying themselves quietly in New-York.

A friend writes us that Mr. Charles Sears has just recovered from a severe illness of some months duration.

Prof. Baird has been shipping white fish spawn from Lake Michigan to California, Japan and New Zealand.

Packard, one of the governors of Louisiana, was shot at lately. His would-be assassin fared worse than he did.

Malley's store—the largest one in New Haven—was lately damaged by fire and water to the amount of $75,000.

Admirals Bailey, Alden, Wilkes and Davis are no longer rear Admirals—they have been sent on before the rest.

Another steamer left New Haven on the 15th inst. with a million dollars worth of guns, cartridges and bullets for Turkey.

The Californians are going to raise the *Quercus suber* or Spanish Cork-tree. They can do it if the difficulties are not in*suber*able.

The operatives of the Wamasutta Mills have voted to strike. But let us remember that "Wamasutta" is not the only good shirting.

Between 5,000 and 6,000 employees of the New Jersey Central at Elizabethport alone, have had to go without their pay for two months.

Twenty-eight divorce cases at one term in Kennebec County, Maine. Sad! and if you think of all those in the other counties, then, sadder.

The Calvert Sugar Works of Baltimore have gone to work again. They can refine 225 hogsheads per day, and make things real sweet in that town.

The Chinese Commissioners at Hartford lately gave a New Year's reception. Their wives were not present, 'cause they never are on such occasions.

Mr. Charles Nordhoff, the author of a work on the Communities of America, has pleased the "snarling" *Saturday Review* with his book on the "Cotton States."

The Board of Engineers to whom the Washington monument was referred, have decided to advise its demolition and removal. "How poor a foundation!" they sing.

We are informed that William Eddy, the Spirtualistic medium, has left Ancora, N. J., where he has lately resided, and has gone back to his old home in Vermont.

It is proposed to have Prof. Comstock of Cornell organize an aquatic summer school of Natural History to cruise along the shores of the Great Lakes and touch every point of interest.

The Hon. Marshall Jewell was a tanner once, and when he went to St. Petersburg he learned the secret of making "Russia" leather. That is good: "Imitation Russia" will be in better odor now.

How could you expect the five judges to be impartial. President-making is a part of every man's business in this country and the judges are only trying their own case, each in his own way. Don't you see?

Prof. Felix Adler, the son of a Rabbi, has denounced the rite of circumcision and been applauded by a large audience of Jews. The Professor is, indeed, learned, but whether he is real wise, is the question.

All the telegraph lines and offices of the Baltimore and Ohio Railroad Company and its branches through to Chicago and Cincinnati have been transferred from the Western Union to the Atlantic and Pacific Telegraph Company.

Don't be hankering to see Russia smash the Turks in the name of religion. You know you would not let one of those Bulgarian Christians touch your sacred loaf and cup for any thing in the world. You m ty school the Turk in the cause of general security and just taxation and we shall not object.

Simon Cameron, a man of seventy-eight and some experience in this world, has been sued for breach of promise. The damages were laid at $50,000, and now he replies by flourishing a receipt in the face of a troublesome young widow. You may outrun the old, but you can't outwit them.

The Electoral Commission have ordered that the votes of Louisiana shall be counted for Hayes and Wheeler. The case was fully argued, and some new points raised by the Democrats; but the board by a party vote of 8 to 7 adhered to the course pursued in the case of Florida. The remaining obstacles to the counting in of Hayes seem slight, indeed.

The poor people up in that region where the States of Georgia and North and South Carolina corner together, have been tempted into the business of illicit distillation, owing partly, it is thought, to their difficulties in getting to market. The Revenue officers have destroyed a great number of small distilleries together with their products, and owing to the resistance of the people they have, at last, had to call in the troops. Leut. McIntyre was lately killed in the discharge of his duty.

The engineers on the Boston and Maine Railway were getting three dollars a day. But they wanted three dollars and a-half a day, and not getting that, they resolved to strike; and they did strike to time and tune. At the appointed moment every engineer drew his fire, and left his engine wherever it happened to be. Passengers were left half way to their destinations, and all along the road, and in Boston two thousand people assembled at the depot to find no trains to take them home. That strike was a theatrical thing—and may be a necessary one—but we should insist that every man who has any thing to do with railways ought to feel that he has incurred unusual responsibility to the public who depend on him. Society is too complex to willingly allow men to jerk us around in that uncomfortable way.

The telephone bids fair to win a place in the world. Prof. Bell lately performed some very interesting experiments with it at Lyceum Hall, Salem, Mass. Mr. Watson, his assistant in Boston, played several airs on an organ, and the music was heard distinctly by an audience of 300 in Salem, 18 miles distant. A song sung in Boston was also heard in Salem, and the applause it excited was heard again in Boston. At a telegraphic reception held in Chicago on the 12th inst., the dancers waltzed to music played in Milwaukee, 85 miles away. "The telephone or vocal telegraph is a flexible disk, two or more feet in diameter and very thin, connected with a powerful magnet, and communicating by means of wires with a similar disk and magnet at the other end of the line." No one can tell whether it will supersede the telegraph, but it does seem as if it were destined to fill a very important place in hotels and all large establishments where it is necessary for the manager to have his concern well in hand. It might be used to keep down gossip and back-biting. And if Theodore Thomas would connect his hall with all the concert-rooms in the country, then we could be happy again.

FOREIGN.

The Germans won't shew their pretty things at the French Exhibition.

Dom Pedro visited the Pope on the 12th inst. They talked about religion—in Brazil.

The uncertainty as to the Eastern question has had a depressing effect on the London stock market.

The Canadians have a deficit this year of $1,900,785, owing to a falling off in their revenue. If that is so, they must wear their old clothes another year and make up.

The people of British Columbia threaten to ask the Imperial government to release them from the Dominion of Canada. They think she is nothing but a step-mother to them.

Madame Comte, the widow of the Positive Philosophy, died lately in Paris. We are in doubt whether she was Comte's good angel or bad. There is a conflict of evidence.

An English farm-hand was lately fined $12 and costs for refusing to obey a lawful command. He had already been at work fourteen hours. Let them all go against the cruel Turk.

The Anglo American Telegraph Company threatens that it may have to drive the Direct Cable Company to the wall. The stockholders have been notified that they need not expect any dividends while the war lasts.

Cardinal Antonelli was a sleek pachyderm, and good to look at. "When asked how he came to be so calm under unjust attack, he answered; 'To be indifferent to the evil that is said of us we must first begin to be indifferent to praise.'"

The condition of the famine-stricken district of India was, on the 12th inst, practically unchanged. There is, however, some falling off in the number requiring relief in Madras and Bombay. There were few or no cases of starvation in the whole district of Madras.

The long-talked of Euphrates Valley Railway will soon be undertaken by an energetic Company, aided by the English and Indian Governments, who guarantee the stockholders a dividend of five per cent. The distance from London to India will then be 4,000 miles.

The Prince of Roumania has agreed to let Russia pass through his territories; but that favor will not be allowed to Turkey. Russian troops have been assembling on the Pruth, the boundary of Roumania, and by this arrangement they will get to the Danube—only one day's ride from the Turks, if you go by rail.

The Khedive of Egypt, the husbandman of that wonderful strip of perennial green between two deserts, has come gradually into the possession of Soudan. He proposes to build a railway to it along a branch of the Nile. Col. Gordon the African explorer, will be his Governor there, and have a 1,000,000 people to look after.

Francois Buloz was an organizing mind turned into the channel of literature. He seldom or never wrote any thing himself. He bought the *Revue des Deux Mondes* in 1830, when it had only one hundred subscribers, and increased its circulation to 20,000, deriving therefrom an income of $31,000 per annum. He was exceedingly painstaking in regard to the articles that appeared in his Review, and had the reputation of being very hard and parsimonious. But in one instance he doubled the pay of a favorite writer without solicitation. He said "Literature ought not to be a profession, except for a man of genius. Every man should tie himself to a profession, and only write when he has something useful to say."

Europe begins to bristle with moving beyonets, but no one knows what will come of it. Every thing depends on Russia, but her temper we do not exactly know. Of Turkey we know more; she is defiant and active in the work of arming, and is evidently trying to strengthen herself by coming to peace with her provinces. The Sultan is reported ill, and Edhem Pasha will give place to a new Grand Vizier opposed to the constitution. This will weaken the Porte with the other powers. Russia has collected 250,000 fine troops in Bessarabia, and is now at work changing the gauge of the Roumanian railways, so as to carry these men to the Danube. The Powers on the other hand have, 'tis rumored, agreed on the substance of a reply that each one will make to the circular of Gortchakoff. Russia will be allowed to go on and trounce Turkey, provided she will not aggrandize herself or disturb the balance of power. Russia must, indeed, be high and moral to undertake to school the Turk and get nothing for the tuition. This makes for peace. The English opposition is still clamorous for coercion, even if England has to ally herself with Russia.

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IV.—Two Norse Sagas, by Professor HJALMAR H. BOYESEN of Cornell University, is a review of the Norse stories recently translated by Professor Anderson, and serves to illustrate the Saga Civilization by them revived.

V.—Responsible Government, by VAN BUREN DENSLOW, LL. D, of Union Law College, Chicago.

VI.—The University of Upsala, by DR. CARL M. THORDEN of Sweden, presents an account of the location, origin and academic constitution of this great University, with observations on the government and life of the students. This University celebrates its fourth centenary during the present year, and great preparations are being made for the event.

VII.—James Russell Lowell and Modern Literary Criticism, by RAY PALMER, is an analysis of the critical powers of Lowell, with comments on the province and duties of criticism.

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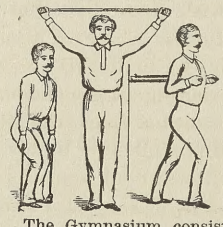

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